A VINDICATION

Of that Righteous Principle of the doctrine of Christ, called

laying on of hands

upon Baptized Believers, Heb. 6. 1, 2.

Which hath been obscured by reason of that cloud of darkness which hath spread it self over the whole Earth; But by the mercy of God is now brought to light; for that end and purpose that the Ignorant may be informed, that the Strong may be further confirmed, that the mouths of gainsayers may be stopped.

By *Benj. Morley*, Preacher of the Gospel of Jesus Christ.

Esa. 62. 1. *For* Zions *sake will* I *not hold my peace*; *and for* Jerusalems *sake* I *will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a Lamp that burns.*

Psa. 11. 3. *If the foundations be destroyed, what can the Righteous do?*

London, Printed by *Henry Hills*, and are to be disposed of by *Francis Smith*, living at the sign of the *Sugar-Loaf* in Queens-Head Alley, 1653.

To all the ſincere-hearted Chriſtians, who are members of the Church of Jeſus Chriſt, and in viſible communion with his Saints by baptiſm. and which have a deſire to be informed in that Righteous Principle, called laying on of hands upon Baptized Believers, *Greeting.*

Dearly Beloved in our Lord Jeſus Chriſt, and right precious Chriſtian Friends, for as much as there hath been a great deal of difference amongſt the Churches, as in relation unto the forementioned particular, I thought it therefore my part and duty for to contribute my help by improving my ſmal talent which I have received from the Lord, to that end I may be inſtrumental to vindicate the truth of Jeſus, as alſo to build up the Saints in their moſt holy faith; And conſidering with my ſelf that the publiſhing of that precious truth, viz. laying on of hands

upon baptized Believers, might be one means by which I might be inſtrumental in ſo good a work; I was therefore ſo much the bolder for to preſent this enſuing Diſcourſe unto your moſt ſerious conſiderations; I being aſſured that through Gods bleſſing, it will be profitable unto you, when well conſidered by you. I am not ignorone that I ſhall have many Antagoniſts in this particular, it will not much trouble me what oppoſition I ſhall have; let my honour ly in the duſt, ſo be it the Ordinances of my Lord and Maſter be advanced; I ſhall only give a watch word, or a word of caution unto ſuch, who ſhall undertake an anſwer unto this Book, as perhaps ſome may, I know not, but in caſe there be, I deſire they would take heed, that in oppoſing a poor creature, they be not found fighters oppoſing the great Creator, I mean in the creatures mannaging the Creators truths and Ordinances, & ſo conſequently be found fighters againſt God. I hope there is none will be ſo audacious, as Diotrephes like, who for love of preheminence amongſt the Churches, will knowingly oppoſe a manifeſt truth, 3 Joh. 9, 10. but rather with Demetrius will countenãce the truth, and thoſe that practiſe it, as 3 Joh. 12. Truly my Friends, was it not ſo that I was fully

fully perſwaded that this is a truth which I here maintain, I ſhould not be ſo bold as to give it forth unto publick view, it being the firſt time of my appearing in print, and ſhould hardly now have appeared, but that I find ſuch little entertainment of this truth among the ſons of men, and alſo ſo few that have put any thing to the Preſs of this matter, it being an antient truth that is newly brought forth to light by ſome deſpiſed ones; and therefore the rather it is expoſed into oppoſition; but I queſtion not but that it will ere long appear to be a truth of ſuch great Antiquity as from the Apoſtolical times, and how that it is an unrepealed principle, being part of that entire doctrine of Jeſus Christ contained Heb. 6. 1, 2. it having ever as whit as much life, and ſtrength, and vigor, as any other truth in Scripture. And although it hath been its lot to be divided and rent from the reſt of the doctrine of Chriſt, yet it's now coming forth ſo gloriouſly like the Sun at noon day, ſo as that it will be individual. Brethren, I know not how you will reſent that which I have wrot; I hope you will not have any occaſion to take it ill of me; for as much as I deſire nothing more, than the promoting of the truth in this enſuing Diſcourſe. I deſire that this my writing may no

further find acceptance by you, than you find it managed according unto Scripture record, for be you assured, that whoever speaks not according unto that truth, it is because they have no light in them, *Isa.* 8. 20. *for you are to* search the Scriptures, for they testify of Jesus Christ; *As also of his Truth* Joh. 5. 39. *for my part, I should be loth that any of you should have any cause to say of me that I should misguide you, I had rather shut my self up in silence, than that I should be found by you such an evil instrument, but I hope you are perswaded better things of me than so, for this I can assure you, I have a cleer conscience both towards God and men, how that I seek not yours but you, wishing, and earnestly longing to see your further growth in Christianity, and your perfection in the doctrine of Jesus, that so you may be compleat in all the will of God, then shall you shine gloriously, and appear beautiful in the eyes of your heavenly Father, even then when you are compleatly built upon the* foundation of the Apostles, and Prophets, Jesus Christ being the chief Corner stone of that building, *as is apparent* Eph. 2. 20, 21. *then you will grow to a holy temple in the Lord, & to a compleat City, and then when* Zion *is built up, the Lord will appear in glory,* Psal.

102. 16. *Truly Christian, Friends, the destroying of any foundation truth, will very much obstruct the building up of Zion, as also the Saints progress in Christianity, as doth appear* Psa. 11. 3. *which Scripture I desire to leave upon your spirits; desiring the Lord Jesus to apply it home to you by his Spirit. I shall now commit this ensuing Discourse unto you, desiring that the Spirit of Moderation and of Christ may guide you, as in* Phi. 4. 5. *because the Lord is at hand, wishing you to try all things, and to try this thing, and to hold fast that which is good; and if you receive any benefit by what is here declared, give God the glory of it. And so I commit you to God, and to the word of his grace, which can perfect you in every good word and work, which shall be the continual prayer, and earnest endeavor of me,*

Your fellow servant in
the Gospel, and dearly
beloved Brother in
Christ Jesus,

BEN. MORLEY.

To the Reader.

READER, thou haſt here a ſmall piece preſented unto thy view; and if the Lord is pleaſed to bring it home to thy ſpirit, I hope it may be profitable unto thee. Perhaps thou mayeſt at the firſt think it ſtrange to hear of ſuch a ſubject as is in this little Book treated on, *viz.* that principle called laying on of hands upon baptized believers. This thing may ſeem ſo much the more ſtrange unto thy thoughts, by reaſon of thy Judgement being at a diſtance for the preſent from what is here declared; and ſo much the rather, becauſe of thoſe terms of *odium* which have by ſome people been put upon this truth of Jeſus Chriſt, as I fear ſome other alſo will be too apt to aſperſe thoſe which practiſe it, and likewiſe thoſe which ſubject unto it; In caſe there ſhould be any ſhould give it the term of Biſhopping, or the like opprobious ſpeeches, they will then diſcover what ſpirit they are of, and prove themſelves but mocking *Iſhmaelites*. Reader, in caſe

caſe any ſhould moreover endeavour to poſſeſs thy mind againſt the truth here maintained, by declaring unto thee that the Author of this work, in maintaining this particular, doth ſet afoot that Antichriſtian practice of the Biſhops in their Confirmation; for this charge the Author hath ſufficient weapons to defend himſelf. Firſt he will anſwer, that he is not ſetting afoot the practice of theſe latter years Biſhops, but he is ſetting afoot the practice of thoſe Apoſtolical Biſhops, which were of former years, *viz. Peter* and *John*, *Acts* 8. 12. and *Paul*, with *Timothy* and *Titus*: Theſe were truly Biſhops indeed, and their practice was agreeable to the mind of God. Secondly, It will appear that there is no agreement betwixt the laying on of hands here contended for, and that laying on of hands practiſed by the proud Prelates of our times, and that for theſe reaſons; there are 3 things requiſit in this practice, 1. Right adminiſtrators to do the work; 2. Right ſubjects to adminiſter it upon; 3 Right ends wherefore it is to be done. Now the Biſhops were beſides the truth in all theſe: as to prove their Antichriſtian ſtanding we need not to go any further than the Presbyters confeſſion, which have affirmed they were Antichriſtian, but ſay they we are not Antichriſtian; ſo

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that it ſeems the Biſhops hands were not Antichriſtian when they ordained them to the Prieſthood; well, I do believe in caſe they'l put it to the trial, they'l then be proved to be every whit as Antichriſtian as their forefathers the Biſhops; ſo that in crying down the Biſhops as Antichriſtian, they have in effect cried down themſelvs as Antichriſtian. But I ſhall not dwel upon this, only I ſhall tell them thus much, it was the part of a *Ham*, *Ge.* 9. 22. to diſcover his fathers nakedneſs. The next thing is to the ſubjects of laying on of hands, in the Biſhops times they were not right ſubjects upon whom they did lay their hands; and that for theſe 2 reaſons, 1. they were ignorant perſons, ſuch as were about 10. 12 years, nay ſome but 7 or 8 years of age, ſuch as knew not for what end it was done unto them; 2. they were unbaptized perſons upon whom they laid their hands, ſuch as were rantized in their infancy, and were not baptized, baptiſm being a dipping or overwhelming in water, and rantizing only a ſprinkling with water. Now if you pleaſe to look into *Acts* 8. 12, 17. you ſhall find the Biſhops practice in the point of laying on of hãds quite contrary unto the Apoſtles practice, for you ſhall ſee they did adminiſter it unto ſuch perſons which had knowledge in it, and alſo to

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ſuch which were baptized perſons. 3. As to the end wherefore hands are to be laid on people, the Biſhops were out in this alſo; for although its true, one end wherefore people are to have hands laid on them, is, that they may be further ſtrengthned in the way of God; they did contrary unto this, for they did deſire of God that they might be ſtrengthned in that way which they were in, which will eaſily be proved to be a falſe way of worſhip; it being contrary to the mind of God that any ſhould be confirmed in a falſe way, and for any to pray to God upon that account, their prayers are abominable in the ſight of the Lord; ſo that by this time thou maieſt diſcern in part the vanity of their practice, and I hope wilt have a more full diſcovery in this following diſcourſe. One thing thou maieſt do well to take notice of, that the name of this truth was kept up in the Biſhops times, although not the right practice of it; I have obſerved that there alwaies hath been in all times, ſuch a mighty demonſtration of the power of God, as alſo his divine wiſdom, and that in the darkeſt and corrupteſt times, ſo as that the Devil by all his policy could never take away the names of Gods Ordinances; As for inſtance, the name of baptiſm hath been kept alive, though much corrupted

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in its Nature. Many instances might be given, but a word to the wise is sufficient; if the Devill had ever been able to have razed out the nams of Gods ordinances, its possible then they might have had a total overthrow; But the names being kept alive, it ir a great inducement unto the Reader, even unto such as fear God, to look into the nature of them; to that end my desire is that the Reader would seriously imploy his thoughts to consider well of the subject matter contained in this little Book; desiring him rather to affect soundness of matter than curiosity of speech; and let not any prejudice which thou hast against the person of the Author, prevent thee of receiving the truth, for God many times makes forth truth by such instruments which are weak ones in the worlds eyes, for to manifest his own power, and to stop the fury of the enemies of his people, and to confound their wisdom, 1 *Cor.* 2.4,5. *Psa.* 8.2,3. Having thus far proceeded, I shall not willingly trespass upon thy patience any further; only desire that thou wouldst deal with the Author according unto the Law of equity, even as thou wouldst be dealt by thy self, hoping thou wilt not misconstrue any of my words, but that thou wilt deal fairly and ingenuously with me; which that thou maiest the

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better do, I ſhall commit thee unto the guidance of that good God, and unto the teaching of that ſweet Spirit in the Scriptures of Truth, 2 *Tim.*3.16,17.2 *Pet.*1.20,21.which is able to make thee wiſe unto ſalvation in caſe thou obey it, and to give thee an inheritance with the Saints in light, which ſhall be the humble prayer and earneſt indeavour of me, at all times, who am thy Servant in and for the truth,

Ben. Morley.

A Vindication of that righteous Principle of the Doctrine of Christ called LAYING ON of HANDS UPON *Baptized Believers, &c.*

CHAP. I.

Contains Laying on of Hands upon Officers; as also Laying on of hands upon the sick.

IN order unto my clearing up of that truth contained in this little Book, I thought it very expedient to speak of those several sorts of *Laying on of hands* which have been practised by the Saints and servants of God in former times (for with any other I intend not to medle) And having taken an account of

Scripture Record, I find among the reſt three ſorts moſt remarkable. 1. In caſe of Church Officers. 2. Of Healing Infirmities and Sickneſſes, and 3. Of Baptized Believers. The two former I ſhall ſpeak unto in this Chapter; the later, in the next.

In the firſt place I ſhall lay down this Poſition; *That laying on of hands is very requiſite to be impoſed upon Church Officers at the time of their Ordination unto Office.* For the proof of this, I ſhall give you the Scriptures in order as they ly; the firſt text that preſents it ſelf unto the ſervice of this work, is in *Acts 6.* verſe 1. to the 6. in which Scripture it is evident that here was a great and weighty imployment, namely, for Officers to take care of the poor Saints, for as much as there was a murmuring of the *Grecians* againſt the *Hebrewes*, for that their Widows were neglected in the daily miniſtration; the Apoſtles obſerving this great diſorder in the Church, did think it expedient for to put the Church upon ſo good a work as to make choice of ſome faithfull men for to take this imployment upon them, that ſo they might goe about the work of the Miniſtry ſo much the more freely; which was ſo well reſented of the whole Church, that they proceeded according unto

to the Apoſtles counſel, and choſe men for the work of taking care for to ſupply the neceſſities of the poor, and having ſo done, they brought them unto the Apoſtles, for them to Ordain them by laying on of hands; which was performed by them very faithfully, as appears in the 6. verſe. The next Scripture which will help forward this deſign is in *Acts* 13. 1, 2, 3. verſes, in which text it is very plain, that *Paul* and *Barnabas* being ſet apart by the Brethren for the work of the Miniſtry, it was thought requiſite by the Church of *Antioch*, that they ſhould both of them have hands impoſed upon them before they ſent them away, that ſo they might be inveſted into their office of being the Churches Meſſengers, which was then performed, and after that they ſent them away. Another Scripture is ready at hand to communicate its ſtrength towards the maintaining of that former aſſertion laid down, which is that of *Paul* to his ſon *Timothy* 1 Epiſtle 5. Chap. 22. ver. adviſing him to take heed, not to *lay hands ſuddenly on no man*; for indeed it is requiſite there ſhould be ſome tryall of them before they are put in Office, therefore not to be done haſtily, as appears in the Apoſtles direction in the 1. of *Timothy* 3. Chap. 10. verſe, for the Deacons

with other Officers muſt firſt be proved, and then let them uſe their office, being found blameleſs. Much more might be ſpoken for the juſtification of this practice, both out of the Old Teſtament as well as the New: But becauſe I would come to the principal thing I intend in this Treatiſe, I ſhall proceed to the next particular.

The ſecond ſort of *laying on of hands*, which was adminiſtred by the ſervants of God in former times, is *a laying on of hands upon ſuch as had Infirmities and ſickneſſes.* This *laying on of hands* was performed both by Jeſus Chriſt and his Apoſtles, as is evident *Luke* 4. 40. in which Scripture you may ſee that divers ſick people were brought to Jeſus, *and he laid his hands on them and healed them.* You may find alſo it was the practice of the Apoſtles, being commanded by Chriſt to doe it, as in *Mark* 16. 18. it is likewiſe very clear from *Acts* 28. 8. that the Apoſtles did put in practice this kind of laying on of hands; there is a preſident of *Paul's laying on of hands* on the Father of *Publius* who was ſick of a Feaver, and the Text ſaith *he healed him.* Another inſtance I might give you of *Ananias* his *laying hands* upon *Paul*, which was to cure him of his blindneſs *Acts* 9. 9.

9. 9, 17, 18. for *Paul* was three daies without ſight, and was fain to be led up and down by the hand, untill ſuch time as *Ananias* did lay his hands upon him, and by that means the Lord wrought the cure.

I would not here be miſtaken by any, when I ſpeak of *laying on of hands* upon the ſick, I doe not mean that which the Apoſtle *James* ſpeaks of *James* 5. 14, 15. the words are theſe, *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up: and if he have committed ſins they ſhall be forgiven him.* That which I produce this Scripture for, is to put a difference between anointing with oil the ſick, and laying on of hands upon the ſick by way of Miracle to cure them of their infirmities; and that becauſe the one was an ordinance in the Church in the Apoſtles times, to wit, that of anointing with Oil; and the other, *viz.* the curing the ſick, was miraculous to confirm the truth of all Ordinances, *Heb.* 2. 3, 4.

Queſt. *Whether the laying on of the hands upon the ſick by way of Miracle be to be adminiſtred in theſe our daies?*

Answ. I answer negatively, for as much as the gifts of healing are not found in the Church in these our times: for indeed this laying of hands was of a more Miraculous nature, and the end of Miracles, as you may see, was to confirm the Doctrine of Jesus Christ to be a truth, as in *Mark* 16.16. which being now confirmed, needs no further confirmation by signs and wonders, so that here is sufficient ground to believe the Gospel. But some may say, they wait for the manifestation of the Spirit in that extraordinary manner: As to that particular I have not time at this present fully to delate upon, onely thus much I shall say, those that doe their duty unto God may best wait upon him for it, and those that obey him in his commands have the most divine reason to expect it, as in *Acts* 1. 31. but I cannot stand upon this, but shall desire to wave it for the present, because it is besides our present intentions; neither will it obstruct any thing which is here laid down, for as much as you may understand by what hath been already said, how that the laying on of hands upon the sick is not practised now among the Saints, and that because the gifts of healing are not found in the Church at this day; it being alwaies administred by such as had

had the gift of healing: I do not hear affirm that the extraordinary gifts of the Spirit, and the gifts of healing ſhall never more appear in the Church, or that they are abſolutely made null and void, I dare not lay down ſuch an affirmation, and that becauſe I have well conſidered of the Apoſtles words 1 *Cor.* 12. 28. *God hath ſet ſome in the Church, firſt Apoſtles, ſecondly Prophets, thirdly Teachers, after that Miracles, then gifts of Healing, helps, governments, diverſities of tongues.* Much might be ſpoken from theſe words; but I have not time to diſcurſe upon it, and therefore I ſhall ſay no more at this time as to this particular; but ſhall end with this Concluſion, namely, *That laying on of hands upon the ſick is not any more to be practiſed by the Church of Chriſt, unleſs the Lord doe give unto his people the gifts of healing.*

CHAP. II.

Contains Laying on of hands upon Baptized Believers.

AS I have ſpoke unto thoſe two former ſorts of laying on of hands in the prece-

dent Chapter; ſo alſo I ſhall by Gods aſſiſtance, ſpeak unto this ſort of laying on of hands in this ſucceeding Chapter: and before I ſhall enter upon this great and weighty imployment, I doe apprehend it is very expedient I ſhould excuſe my ſelf unto my friends for my manner of proceeding in this work, namely, my treating upon this ſort of laying on of hands in the laſt place, which may perhaps be conceived by ſome to be a point of doctrine more fitter to have been handled in the firſt place. My beloved friends, my apprehenſions are clear enough that the thoughts of thoſe men which doe ſo conceive are rightly fixed; for indeed it is very true, that the Church muſt be in a right order her ſelf in reſpect of thoſe things which are wanting, before ſuch time as ſhe can proceed regularly, as in the 1. *Titus* 5. But indeed I thought it neceſſary firſt to declare our agreement in what is maintained on both parts; and then to manifeſt in what we diſſent. Now for as much as all the doubt lies concerning *Baptized Believers* ſubjecting themſelves unto *laying on of hands* as an Ordinance of Jeſus Chriſt, which they ought now to be found in the practice of, I ſhall therefore apply my ſelf to ſpeak to that particular.

And

And herein I ſhall deſire to uſe plaineſs of ſpeech, I being well aſſured that what the Apoſtle ſpeaks, 1 *Cor.* 14. 9. is a precious truth, how that five words unto the underſtanding are better than ten thouſand in an unknown tongue: From the conſideration of theſe things, and alſo for the making forth of the truth intended in this Chapter, be pleaſed to take this plain Poſition (viz.) *That Baptized Believers ought to have hands laid on them as baptized Believers.* For the proof of which I ſhall give you clear Scripture; for the confirmation thereof I ſhall give you evident Reaſons, and ſubſtantiall pure Scripture conſequences. And therefore I ſhall deſire you in the firſt place to caſt your eies upon that full Text *Acts* 8. from the 12. to the 17. you ſhall find that *Philip* was preaching the things concerning the Kingdome of God, and the name of Jeſus, & they who believed were Baptized both men and women: now if you pleaſe to reade on you ſhall find that the principall motives which did induce the Brethren for to ſend *Peter* and *John* to *Samaria* for to lay hands on them, was firſt becauſe they were Believers. Secondly, becauſe they were baptized Believers. And that theſe were the principall motives, doth plainly appear from

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the 14. verſe, there is a term carries the very life and ſtrength of the former Poſition, and that is the term [*Now*] as much as if the holy Ghoſt ſhould ſay, Now is a time for them to take care to ſend ſome faithfull Brethren unto *Samaria*, for now they are Believers, Now they are Baptized; Now it is requiſite they ſhould ſubject unto laying on of hands; and indeed the very next thing which was done on their parts was ſubjection unto this truth; we doe not find any thing which did intervene, but only prayer, and this was on *Peter* and *John's* part, and not on theirs.

Secondly to the next part of the Poſition, *That it is to be adminiſtred and ſubjected unto next in order unto Baptiſm*, is very plain, it was when they had believed *Philips* Preaching *the things concerning the Kingdome of God and the name of Jeſus, they were baptized both men and women.* From whence I argue,

1. *Argum.* If they had not Impoſition of hands as Church-Officers, nor as ſick parties, then they had it as Baptized Believers. But the former is true: therefore the later.

1. That it was not impoſed upon them as Church officers appears by theſe following reaſons.

1. *Reaſ.*

1. *Reaſ.* Becauſe they were newly come to the Faith, and ſo altogether uncapable of having any office; according unto *Paul*'s counſel 1 *Tim.* 3. 6. *A Biſhop* (ſaith he) *muſt not be a novice*, not a youngling in the profeſſion of the Goſpel; but one that is able to divide the word aright.

2. *Reaſ.* Becauſe the Scripture is ſilent as to the making any mention of Church officers; Therefore none here intended. But it is not ſilent as to baptized believers.

3. *Reaſ.* Why not in the caſe of Church officers was *laying on of hands* here adminiſtred; and that becauſe we find to theſe people it was in relation to their receiving the word, and not in relation to their being choſen unto office.

And as to the next particular, *That Impoſition of hands was not adminiſtred unto them as ſick parties*, is very clear alſo, for they were ſuch as were well both in body and mind; as to their bodies doubtleſs they were in good health it appears, in that they were able to offer up their bodies as a living, ſpirituall and acceptable ſervice unto God, I mean in that they were baptized both men and women: and then as to their minds they were in a ſweet and precious temper, for indeed they were

were in a believing temper; for the Text ſaith, *But when they believed Philip preaching the things concerning the Kingdome of God, and the name of Jeſus Chriſt, they were baptized both men and women.* So that it is evident they had not *laying on of hands* as ſick perſons.

So that this Concluſion will neceſſarily follow, If not in the former, then in the later; for as much as there is no *medium* between.

The next Scripture which through Gods bleſſing unto your endeavours, will make the truth of the former Poſition very perſpicuous unto your underſtanding, is ready at hand for you to take cogniſance of, *Acts* 19. 1, 2, 5, 6. That which may be gathered from this Text is,

Firſt, that thoſe people were Believers.

Secondly, that they were Baptized Believers.

Thirdly, that they had laying on of hands after baptiſm. Which leads me unto this,

2. *Argum.* Thoſe who have laying on of hands next in order unto baptiſm, they have laying on of hands as baptized believers.

But theſe had laying on of hands next in order unto baptiſm.

Therefore they had laying on of hands as baptized believers.

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The latter part of the Major Propoſition may ſeem ſomewhat doubtfull, namely, although they had laying on of hands next in order unto baptiſm, yet ſome may queſtion whether they had it impoſed as baptized believers. To this I ſhall argue further.

3. *Argum.* If they had not laying on of hands as unbaptized perſons, then they had laying on of hands as baptized perſons.

But they had not laying on of hands as unbaptized perſons: for the Text ſaith, They believed and were baptized, and then they had hands laid on them: So that the Concluſion follows, They had laying on of hands as baptized perſons.

And now to the laſt clauſe in the Poſition, *That baptized believers are to ſubject unto the adminiſtration of it.* This is very clear, as in both theſe Scriptures is made manifeſt: the *Samaritans* did not reſiſt *Peter* and *John*; nor thoſe certain diſciples at *Epheſus Paul*; which is a very clear demonſtration that they were convinced of the neceſſity of it: had it not been a truth for them to yield ſubjection to, I am perſwaded they would have adviſed the Apoſtles to have deſiſted from that work, and that becauſe they well knew that whatſoever was not of faith was ſin.

Well

Well my friends, was it then a truth? And was it never repealed? I mean laying on of hands upon baptized believers, we then reason further.

4. *Argum:* That which was once in being a truth, and never yet repealed, remains to this day a truth in being.

But laying on of hands upon baptized believers was a truth once in being, and never yet repealed. Therefore.

That it is not repealed I thus prove.

5. *Argum.* That which was once in force the Scripture making no mention of its repeal, that is not repealed.

But this practice was once in force, and the Scripture makes no mention of its repeal. *Ergo.*

But I shall not much trouble you with Arguments of this nature, because some are too ready to condemn this way in others, though very apt to justifie it in themselves: for my part I think this way of reasoning may be honest enough, so they ground their Argument upon Scripture record: but we shall for the present desist from this way of reasoning; and present you with a Scripture which will contribute a great deal of strength towards the making good of the former Position laid down in the beginning of this Chapter, it is ready at

hand

hand to anſwer unto the parts of the Poſition. *Heb.* 6. 1, 2. the words are as follow; *Therefore leaving the principles of the doctrine of Chriſt, let us go on unto perfection, not laying again the foundation of Repentance from dead works, and of Faith towards God, of the doctrine of Baptiſm, and of Laying on of hands, and of Reſurrection of the Dead, and of eternall Judgement.* It is very plain that this Epiſtle was writ to Believers, ſuch as went under the denomination of the Church of the *Hebrews*, they being holy Brethren, and partakers of the heavenly calling, *Heb.* 3. 1. and ſuch as were called the houſe of God, as appears verſe 6. And theſe are bid to *leave the principles of the doctrine of Chriſt, and not to lay again the foundation of repentance from dead works, of faith towards God, of the doctrin of baptiſm, and of laying on of hands, with the reſt of the principles;* ſo that from hence we may very fairly and honeſtly infer, that theſe baptized Believers of the *Hebrews* had once ſubjected unto laying on of hands, as well as to baptiſm, or any other principles; and the truth of this doth appear, and that from theſe two terms, *viz.* the term [*leave*] and the terms *not laying* [*again.*] *Leaving*, preſuppoſeth once ſubjecti-

on

on; for a man to be ſaid to *leave* his houſe, preſuppoſeth he had a houſe to leave; it is ſaid of *Peter* and *Andrew*, *we have left all and followed thee*, that is, they followed Chriſt; this preſuppoſes they had ſomething to *leave*. And as for the other term, and *not laying* [*again*] this doth clearly demonſtrate they had once laid it: The Apoſtle in theſe words doth allude unto the builder of a houſe, who having laid a ſufficient foundation for his building, ought not to lay again his foundation; but for to perfect his building upon the foundation: ſo indeed that which the good Apoſtle would have the Believers for to do, is now to build up higher in Chriſtianity; for as much as they had now ſubjected unto thoſe principles of the foundation; Jeſus Chriſt and his ſervants, the Prophets and Apoſtles, being in their Doctrines the foundation of all Goſpel worſhip, *Eph.* 2.20, 21. *And are built* (ſaith *Paul*) *upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner ſtone.* It is very clear that in this Text of the 6. of the *Hebrews* a laying on of hands is ſpoken of; and it is alſo as clear, that this laying on of hands was not in the caſe of Church officers, nor in the caſe of the ſick, for theſe inſuing reaſons.

1. *Reaſ.*

1. *Reaſ.* Becauſe laying on of hands here mentioned is called a principle of the Doctrine of Chriſt; nay further, according unto the readding of ſome tranſlations, Theſe principles, whereof laying on of hands is one, are called *the beginnings of the word of Chriſt, which doth appertain unto Chriſtian men in the beginning*, as you have it in ſome Tranſlations: So that if this be the caſe, the caſe is clear that the *Hebrews* had laying on of hands as baptized believers, and not as Church officers or ſick parties, in this Text. And truly, my friends, I doe not find, that laying on of hands upon Church officers, is called a principle, or one of the beginning principles of the Doctrine of Jeſus: Neither do I find it ſo called as in relation unto the ſick; it would be ridiculous for any ſo to imagine. But ſome may ſay, there were Church officers among the *Hebrews*. To that I anſwer, that is not denied: but I ſhall further reply, The Apoſtle in *Heb.* 6. 1, 2. did not ſpeak unto them as unto Church officers, but as unto *babes in Chriſt*, as is apparent *Heb.* 5. 12, 13. *For* (ſaith the Apoſtle) *every one that uſeth milk is unskilfull in the word of Righteouſneſs, for he is a babe:* and in the 14: verſe he ſaith, *But ſtrong meat belongs to*

them that are of full age, even unto those who by reason of use have their senses exercised to discern both good and evil. Now it is very plain from the Apostles words that they were such, namely those in the 5. Chapter, which were altogether uncapable of bearing any office in the Church; as that they were so unfit that then had need to be taught again their first principles; and such as could not digest strong meat, forasmuch as strong meat belongs unto those which are of full age and riper years; so that he would have us to take notice that strong meat did not belong to them; whereas otherwise had they been thought worthy to have born any office in the Church, surely, the Apostle would not have so far dishonoured them, as to tell them strong meat did not belong to them; for indeed officers ought to be such qualified men as to bear strong meats themselves, and to deal it out to others.

2. *Reas.* Why this laying on of hands was not in the case of Church officers, nor in the case of the sick, nor in the case of persecution; and that because many absurdities will follow such are assertion; As namely these,

First, *Church-officers must Repent*, and none but they.

Secondly,

Secondly, *Church-officers must believe*, and none but they.

Thirdly, *Church-officers* and the *Sick must be baptized*, and none but they.

Fourthly, Then none but *Church-officers must believe the Reſurrection of the dead.*

Fifthly, Then none but *Church-officers must believe the eternall judgment*; which thing every one is bound to believe, for he ſhall give an account of himſelf unto God.

Sixthly, Then none but *Chuch-officers must go on to perfection*, which is abſolutely contrary to the Apoſtles exhortation, which is given in a general way to all believers who are in the order of the Goſpel; now this I would have you to obſerve, that ſeeing ſo many *Abſurdities* will follow upon that former interpretation, therefore it cannot be true; for this I muſt tell you, it is a ſure maxime in Theology, that no *Abſurdities* follow upon the *Truth.*

3. *Reaſ.* Why this laying on of hands in the Epiſtle to *Heb.* is not meant in the caſe of *Church-officers*, nor of the *Sick*, is, becauſe this laying on of hands follows next in order unto *Baptiſm*, and *not in order unto chuſing unto office*, as laying on of hands did follow in *Acts* 6. 5, 6. when they had

choſe officers, the next thing which came in order, was laying on of hands; neither in this place did laying on of hands follow next in order unto ſickneſſe; So that the caſe lyes very fair and plain, that if the laying on of hands was not adminiſtred unto the *Hebrews* upon the three former accounts, then muſt it needs be upon that other account, *viz.* That the *Hebrews* were under laying on of hands as baptized believers; and if ſo, we need not be conſtrained to go to other Scriptures for to know who are the right ſubjects of laying on of hands; And alſo upon what account, as we ſhall manifeſt more hereafter. For indeed this Scripture is a ſtronger piece of Armour than our *Antagoniſts* do imagin, and will be of great uſe to beat off all the blows of mens imaginations; ſo that we hope that through Gods help it will be one means for to keep the body of our diſcourſe from being wounded. And to make a further progreſſe in this work which I have in hand, I ſhall according unto my promiſe prove the point in hand by pure Scripture conſequences; I ſhall therefore undertake to make it appear, That both the Church of the *Romans* and the Church of the *Jews*, had ſubjected unto the laying on of hands; We ſhall begin with the

Church

Church of the *Jews*; That text which will give life unto this assertion is in the 2. *Acts* 42. *And they continued stedfastly in the Apostles doctrine and fellowship, and in breaking of Bread and Prayers.* That which I deduce from hence is from that single term, *viz. Doctrine*, which text if compared with that, *Heb.* 6. 1, 2. the truth will then easily appear; for if you please to observe, you shall find that all those several principles have this title or denomination given unto them, they being joyned together are called, *viz.* the *Doctrine* of Christ; the term *Doctrine* is not applyed to any one of them in particular, but to all of them in general, so that now we shall gather up the whole matter in a few words, and argue thus, *viz.*

1. *Argum.* That if the Church of the *Jews* did continue in the Apostles doctrine; then they were in the Apostles Doctrine. But the former is true, and therefore the latter will follow.

2. *Argum.* That if they were in subjection unto the Apostles Doctrine, and laying on of hands was a part of the Apostles Doctrine, then they were in subjection unto that; But they were in subjection unto

the Apoſtles Doctrine, and laying on of hands was a part of the Apoſtles Doctrine; *Ergo.* But ſome may object and ſay, that this Concluſion will not neceſſarily follow, for aſmuch as we find Breaking of bread, and fellowſhip, here mentioned all in one verſe, and theſe things ſay they are the Doctrine of Chriſt as well as laying on of hands; to that I ſhall anſwer, that Breaking of bread and fellowſhip were Doctrines of Chriſt preached and practized in thoſe times; But never part of that beginning Doctrine contained *Heb.* 6. Ch. 1, 2. ver. And if you pleaſe to look once more into the text in the *Acts*, you ſhall find there is a clear diſtinction between that Doctrine they continued in, and Breaking of bread; for there is a full ſtop, *viz.* at theſe following words *They continued in the Apoſtles Doctrine.* Here is *a full ſtop;* And in *breaking of bread and fellowſhip,* There begins a new buſineſſe. And for further information in this truth, we may do well to diſtinguiſh betwixt Doctrine and Doctrine; ſometimes a particular Duty is called a Doctrine, 1. *Timothy* 6. 3. So that when the ſervants of God preach up a duty of that nature, as in relation unto their duty to God, or to one another, they may then be properly ſaid

to

to preach up Doctrine; But in *Heb.6.* 1. 2. you ſhall find that the compoſing of ſeveral principles together is that which is called the Doctrine of Jeſus Chriſt; and ſo the Apoſtle hath in *Romans* 6. 17. *But you have obeyed* (ſaith he) *from the heart, that form of Doctrine which was delivered unto you*; which words of the Apoſtle me thinks may be a great light to the underſtandings of all thoſe which ſhall take good notice of the Apoſtles words; ſo that the truth will eaſily appear that the *Romans* had ſubjected unto laying on of hands, *viz.* in thoſe words, *you have obeyed that form of Doctrine*; As much as if the Apoſtle ſhould ſay, you have ſubjected to that entire Doctrine of Chriſt, *Hebrews* 6. which hath been ſo ſweetly compoſed by the Spirit of Chriſt into one form; And alſo delivered unto you by us his ſervants; for indeed I muſt tell you, that thoſe ſix principles are the ſum of all the Doctrine of the Goſpel, for all thoſe ſeveral duties commanded in the Goſpel may be reduced to ſome of thoſe principles, as I could ſhew if time would permit; but I ſhall ſay no more for the preſent of this Poſition, becauſe I would not be too tedious, But ſhall in the next place proceed to ſpeak ſomething of the adminiſtra-

tor, as in reference unto laying on of hands.

Chap. III.

Who are the lawfull Administrators of laying on of hands upon Baptized Believers.

THe proving of this point as concerning the administrators of laying on of hands is a matter of great concernment, and therefore it requires your moſt ſerious contemplation. And therefore for the advancement of our more orderly proceedings herein, we ſhall in the firſt place lay down our Poſition, who are the lawfull adminiſtrators.

Secondly, I ſhall come to anſwer objections, which may be brought in againſt the Poſition layd down.

Thirdly, I ſhall come to anſwer ſome Quæries which will fall in upon this account.

Fourthly, I ſhall come to manifeſt what the adminiſtrator ought to do as in relation unto the adminiſtration of it.

In the firſt place I ſhal lay down this Poſition, namely,

namely ; *That any two Brethren which are ſent out by the Church of Chriſt, they being approved of for their faithfulneſſe and ability, may lawfully adminiſter laying on of hands upon baptized Believers, at ſuch time as thoſe baptized believers are perſwaded of the truth of it from the word of God*, as doth appear in *Acts* 8. 14, 17. verſes, the Text runs thus, *Now when they had heard that* Samaria *had received the word, they ſent to them* Peter *and* John. And you ſhall find the ſame men ſo ſent by the Church of *Jeruſalem*, or at leaſtwiſe by the Apoſtles which were members of the Church ; I ſay theſe which were ſent to *Samaria* did do their office for which they were ſent; And that was to lay hands on the *Samaritans*, as in the 17. verſe it is ſaid *they laid their hands on them* ; it is very obſervable that it was adminiſtred even almoſt at the preſent time of the *Samaritans* believing and being baptized, and of *Peter* and *Johns* being ſent unto them ; and that appears from that term *then* layd they their hands on them, which was doubtleſſe very ſpeedily after baptiſm, as doth appear by all the circumſtances in the text ; and for the ſtrengthning of the former Poſition, hence it is very obſervable,

in

in that act of Jesus Christ sending out his disciples to preach, you shall find he did send them out by two and two, as you shall see instance. *Luke* 10. 1. which thing may give us to understand, that the principle reason why he did thus send them forth, was, that so they might perform the whole work of the ministery, of which ministery this laying on of hands is a part; I do not say but that there might be other reasons of his sending them forth, but this I do believe was one main reason. I would not have any to mistake me in my Position, namely, in that I say two Brethren may lay on hands, I do not affirm one brother may not; because I find that *Paul* did administer laying on of hands in *Acts* 19. 6. Whether there was any more with him to help him in the work, the Scripture is silent in it, but indeed most commonly *Barnabas* went along with him in his journeys, as appears from other scriptures; but seeing the scripture is silent, I shall not take upon me absolutely to determine of it; but shall leave it to your deliberate thoughts to exercise your selves upon it, desiring you to be cautious of acting in the case of one, unless in case of necessitie; and that because the other is the safest way. And surely the 8. of the *Acts* doth

give

give us to understand so much, for questionless if it had been so safe for one man to have performed this work, as two men, doubtlesse none should have been so accepted as *Philip*, and that by the Brethren; because he was most instrumentall in converting those people of *Samaria*; for he had preached the things concerning the Kingdom of God, and the name of Jesus; and laying on of hands was one of those things, and baptism was the other thing; there being no more things here mentioned which the *Samaritans* subjected unto, in all reason one would have thought *Philip* should be the man to have administred this ordinance, and yet he is passed by; and what is the reason? but only because he was not sent of the Brethren; and to make further proof of my Position, there is another Scripture forthcomming to lay to its assistance. 1. *Titus* 5. There you have *Paul* speaking; *for this cause left I thee in* Creet, *that thou shouldst set in order things that are wanting, and ordain elders in every City.* Three things I desire you would observe.

1. That *Titus* was a Messenger of the Churches, as is evident, 2. *Cor.* 8.16,17, 18,23.

2. Thing is, that there was another brother

ther whose praise was in the Gospel, which did travel with him as his assistant in the work of the Ministery, 18. verse.

3. That *Titus* was bid to set in order things that are wanting, before such time as he did ordain Elders in every City; that is to say, do thou set the Church in a right order herself, before such time as thou dost proceed to the ordaining of Church officers by laying on of hands; ordination of officers, and setting of things in order, are questionless two things; for indeed it is altogether unmeet, and a preposterous way of proceeding, for *Titus* to ordain them any officers by laying on of hands, before such time as they were in right order themselves, which order is layd down for all Gospel-Churches as the matter of their imitation in *Heb.* 6. 1, 2. But now to answer some objections,

1. *Object.* But say some, Those which were the former administrators of this principle, they were Apostles; but now there are no such; therefore no lawfull administrators.

Answ. To this I shall reply, that those in former times, *viz.* *Peter* and *John*, did not administer laying on of hands by vertue of their extraordinary sending; but by vertue of their ordinary

ordinary ſending, as is apparent in that *Acts* 8. of *Peter* and *John* their being ſent of the brethren which were at *Jeruſalem* for to go to *Samaria*, for to lay hands on the *Samaritans*. I ſay it is very plain that they did it not by vertue of their extraordinary call, but by vertue of their ordinary call. And that for this Reaſon, becauſe *Philip* had no hand in this buſineſſe; for it is plain he was a worker of Miracles, and had an extraordinary call, yet he might not lay hands on the *Samaritans*; and why? becauſe not called of the Brethren to do this work, but ſome may

Object. further, Thoſe that performed this work of adminiſtrators, could do Miracles.

Anſw. That *Peter* and *John* did not lay on hands as they were workers of Miracles, but as they were ſent forth by the Church of Chriſt to do the work; for if in caſe they had adminiſtred laying on of hands as workers of Miracles, then ſurely *Philip* would have had as great a ſhare in the adminiſtration of this ordinance, as any of them; for he did work Miracles even to the admiration of thoſe which did behold him. *Acts* 8. 12, 13.

2. *Anſw.* I ſhall prove that Miracles were no eſſentials unto thoſe which are the adminiſtrators

miniſtrators of Gods ordinances; firſt becauſe I find the gift of Miracles given but to ſome, 1. *Corinth.* Chap. 12. 28, 29. vers. and yet notwithſtanding lawfull Adminiſtrators of Gods ordinances. It would be too tedious to inſtance in ſeveral particulars, I ſhall give you one or two inſtances, in the 1 place of *Iohn* the Bap. *Ioh.* 10. 41. wherein it is evident that *Iohn*, although he did baptize and preach, yet he did no Miracles; and then you have ſeveral other preſidents, as namely of *Timothy* and *Titus*, who were bid to lay on hands, and yet no workers of Miracles; But ſome may reply and ſay, their laying on of hands was in the caſe of Church-officers, but not in the caſe of baptized believers.

3. *Anſw.* To this I ſhall reply, that as for *Titus*, he did, it is very probable, lay on hands upon baptized believers; as hath been before declared by ſound Scripture conſequences; but as for *Timothy*, his laying on of hands was in the caſe of Church-officers; but

4. *Anſw.* In caſe it ſhould be granted that both of them ſhould lay hands on Church-officers; yet this will not alter the caſe; forasmuch as we do find in the Scripture that ſuch perſons which did formerly lay

of

on hands on Church-officers, moſt commonly they were ſuch as could do Miracles. As appears in thoſe Apoſtles which did lay their hands on the ſeaven Deacons, as in *Acts* 6. 6, 7, 8. *Acts* 14. Chap. 23. verſe. There you ſhall find *Paul* and *Barnabas* were workers of Miracles. Now let us draw up the reſult of the whole matter; that is, if ſo be that *Timothy* and *Titus* are bid to lay hands on Chuch officers, though they could do no Miracles, and that by *Paul* who could do Miracles; then ſurely the caſe is clear, that there is not any abſolute neceſſity required, that any adminiſtrator ſhould do Miracles, I mean ſuch a one, as now adminiſters laying on of hands.

1. *Reaſ.* And that for this Reaſon, Becauſe of *Pauls* injunction to them to adminiſter this, which perſons ſo commanded had no ſuch qualifications as to do Miracles.

2. *Reaſ.* We may then infer, that if there is not any abſolute neceſſity for any adminiſtrator of laying on of hands upon Church-officers, for him to do Miracles; then there is not any abſolute neceſſity of the adminiſtrators part in the caſe of baptized believers, as we ſhall make more evident to you hereafter, when

when we come to anſwer ſome more objections concerning the adminiſtration as well as the adminiſtrator.

Some Quaries concerning Laying on of hands.

First place, What part of the body the adminiſtrators are to lay hands on; and before ſuch time as I ſhall ſpeak unto this particular, I ſhall not lay down any poſitive affirmation concerning this thing; but I ſhall partly leave it as a liberty; And that becauſe it is only a circumſtantial thing, and not any fundamental point: yet nevertheleſſe I am willing to give my judgement in it, and that becauſe, perhaps ſome may deſire it; my judgement is, that hands ought to be laid upon the head of the party unto whom it is adminiſtred; my Reaſons are as followeth:

1. *Reaſ.* Is, becauſe there ought to be a decency and comely order in, reſpect of the worſhip and ſervice of God, as in 1. *Cor.* 14. Chap. 40. verſe. Decency and Order in this caſe doth moſt appear in laying on of hands upon the moſt noble part of man, which is the head; becauſe every part of the man hath ſupply from the head; for as in that anointing that was upon the head of *Aaron*, all his garments

Garments were anointed by the falling down of that ſweet and precious Ointment; ſo likewiſe, Chriſt our head being anointed with the oil of gladneſſe above his fellows, there it follows that all the members of his ſpirituall body are anointed with the ſame, though not for quantitie, yet for qualitie, though not for meaſure, yet for nature; ſo that we may ſafelie conclude from what is before laid down, that when hands are laid upon the head, they are laid upon the man, yea the whole man; and that this part is the moſt decent part none will deny; ſurely then it is moſt convenient to lay hands on this part, and why? becauſe

2. *Reaſ.* It is ſaid in Scripture that hands were laid upon thoſe which ſubjected unto it, as it is evident in *Acts* 19. 6. which doth clearly demonſtrate that they were under the hands of the *Adminiſtrator*; for otherwiſe how could it be ſaid that hands were laid upon them, if it was not upon the head of the party, then it might be ſaid hands were laid on ſome part of them.

In the fourth place I ſhall come to demonſtrate what the *Adminiſtrators* ought to do as in relation unto the adminiſtration of it.

Firſt, they are both of them to pray, as you

may see in *Acts* 8. 15. and that for the assistance of the Spirit of God, as also for the confirmation and strengthning of the Parties so subjecting themselves; for doubtlesse praier and laying on of hands are of a strengthning nature; yet I do not denie but there are other good means provided of God, which may be verie useful for the confirmation and strengthning the Saints; yet notwithstanding this is one good means; and therefore it was the way of *Paul* and *Barnabas* after they had preached up the doctrine of Christ; (whereof this is a part none can denie) they then did confirm the souls of the Disciples, and exhorted them to continue in the faith, *Acts* 14. 22. which confirmation doubtlesse did consist in that comfort which *Paul* and *Barnabas* did give them in the Scriptures, as also praier to God for them, this being the usual practice of the Apostles when they went amongst the Brethren; and forasmuch as it was the manner of the *Administrators* in former times to pray before they did lay on hands, it may therefore be quæried

Whether *Peter* and *John* did pray both at a time yea or no?

Answ. To this I answer, there is nothing in the text, in the *Acts*, either one way or another,

ther, and therefore I ſhall not poſitively determine any thing of it, onely I ſhall lay down my judgment, that they did both vocallie pray, yet not both at a time; for if in caſe they ſhould have praied both at a time, it would have been confuſion; and truly me thinks, 1. *Corinth.* 14. 30, 31. doth give us ſome light into this thing, in which text it is clear that there was ſuch an order amongſt the ſervants of God, that when anie thing was revealed unto them, either by prophecie, or anie other waie, or by praier, wherein they might edifie the bodie, they did obſerve ſuch an order as to ſpeak one by one; but I hope none will be ſcrupulous in this matter, ſeeing this is but a circumſtance; onely one word more unto this particular; that is, that in caſe they had not both of them praied vocally one after another, then it would have been more proper for to have been ſaid, how that one did pray, and the other did join in praier; whereas the text is verie clear that the ſame parties did pray, which did lay hands on; and the text is very clear that they did both lay on hands; if this be granted, which indeed cannot be denied, we then ſhall clearly come to underſtand how they praied, and that by conſidering how they laid on hands; firſt, it

is clear that laying on of hands was visibly done, outwardly apparent, *Simon* saw it, surely then praier was vocal and apparent, they both did pray; and not as some would have it, one did pray vocallie, and the other mentallie. But some may quærie further, did they lay on hands both at a time, *viz. Peter* and *John*? truly the text is not clear in that particular, onlie the text saith thus much, they laid on their hands on the *Samaritans*, they, in the plurall number. I shall say no more as to these circumstances, I hope those which are judicious will not stand upon such niceties as these are, but rather will mind substantials; and so I shall desire the Reader to make his progresse unto the next particular, and leave this unto consideration.

Chap. IIII,

Is concerning the ends wherefore laying on of hands it is to be administred upon baptized believers.

I Am not ignorant that the whole weight of the controversie lies in the clearing up of this point, and why? because there hath been a great deal of difference amongst the people

of

of God, and that as to the ends wherefore hands are to be laid upon baptized believers; and alſo the ends wherefore they were laid upon baptized believers in former times; the contention about this point hath been ſo much the ſtronger, becauſe of ſome contrarie ends which have been propoſed by ſome in oppoſition unto thoſe right ends which I ſhall here lay down. And becauſe we may obſerve a right order and method for the profit of all, I ſhall therefore firſt lay down thoſe ends which I judge to be of moſt ſtrength and life for the maintenance of what is formerly laid down; And then I ſhall come in the next place to overthrow thoſe ſuppoſed ends which are brought in by others.

In the firſt place I ſhall affirm, that one end wherefore perſons are to have hands laid on them, is, that ſo they may be put into a further capacitie of going on to perfection. I would not here be miſtaken, I do not ſay others who have not ſubjected unto this principle are no waies in a capacitie of going on to perfection; But this is that I do affirm, namely, that thoſe baptized believers who have ſubjected unto this truth, are put into a further way of capacitie of going on to perfection, and therefore this is one end wherefore it is to be

ſubjected unto, as you may ſee clearly, *Heb.* 6. 1, 2. Therefore ſaith the Apoſtle, *leaving the principles of the doctrine of Ieſus Chriſt, let us go on to perfection, not laying again the Foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of Baptiſms and of laying on of hands, and of Reſurrection of the dead, and of eternall judgement;* And in the third verſe, *this will we do if God permit*; what is it they would do? you may ſee it is to go on to perfection; but what is it muſt be done by the *Hebrews* before going on to perfection? why that the text doth fully demonſtrate, and that is leaving the principles of the doctrine of Chriſt whereof laying on of hands was apart, not, ſaith the Apoſtle, laying again the foundation; which two terms as I told you before, preſuppoſe a ſubjection to the Doctrine of Chriſt, after which ſubjection, here is a going on to perfection in the Doctrine of Jeſus, held forth in theſe words, *and this will we do if God permit*; me thinks the Apoſtle doth in the firſt verſe of this Chapter allude unto a Builder that is laying the foundation of a houſe, in which the Apoſtle doth clearly demonſtrate unto us that we ſhall be altogether as unable of perfecting the work of chriſtianity,

ty, in case we do not subject unto that Doctrine of Jesus, which is the foundation of all Gospel worship, I say we shall be as uncapable as a builder of a house is of finishing or compleating his house, in case he doth not lay a sure foundation; which if not laid, he can never have praise of his work: and therefore this end will stand, wherefore hands are to be layd upon baptized believers, every whit as much as a builders end wil stand, and that in the laying of his foundation, *viz.* to that end he may perfect his building: and if this be a truth, then the Master builders (I mean they of the gather'd churches) of our times, have need to receive a caution from the Apostle, 1 *Cor.* 3.10. there you shal find Christ in his doctrine being the foundation layd by *Paul* and others, every one is to be carefull how he builds thereon for several Reasons which are there layd down, which I cannot now stand upon: he that will build aright, must presse on a subjection unto the Doctrine of Jesus, that so there may be a going on to perfection, by those wch have so subjected; but I shall passe this first end, and proceed unto the next.

Secondly, wherefore baptized believers ought to have laying on of hands, it is to compleat their subjection as in relation unto the

principles of the foundation. The Apostle tels the *Colossians* how that they were compleat in Christ, *Col.* 2. 10. Now let us consider what it is to be in [Jesus Christ ; if you look into the Scripture, you shall find it is to to be in his Doctrine, 2. *Epist. John* 9. here you see what it is to be in Jesus Christ ; and is not this principle of laying on of hands part of of the fundamental Doctrine, *Heb.* 6. 1, 2. well then , these things being considered , we now conclude with safety , that laying on of hands upon baptized believers is to compleat them in respect of the first principles of the Doctrine of Christ; to compleat a thing is to perfect it , as I shall instance, for a man to compleat the foundation of an house is to perfect it ; and so to compleat our obedience unto the foundation Doctrine is to perfect it ; I mean in respect of our subjection unto those truths, the foundation of which was layd long ago for the matter of our imitation. And now we are speaking of being compleat in Christ , we may do well to distinguish of compleatnesse, that is to put a difference between our being compleat in respect of the first principles , and of our being compleat , and that in relation unto our going on to perfection ; it is the fotmer we speak of , and not the latter ; the former

former may be done in a little while, the latter is the work of our whole life; and therefore the great *Iehovah* hath appointed and set some in the Church, First, *Apostles*, Secondly, *Prophets*, *Evangelists*, *some Pastors and Teachers*, *for the edifying the Body*, *for the work of the Ministery*, *for the perfecting of the Saints*, *till we all come in the unity of the faith*, *to the knowledge of the Son of God*, as is evident. *Eph.* 4 11, 12, 13.

Now I pray you consider, that if the work of the ministery is to perfect the Saints, as must needs be granted, then I shall demand how the Saints can ever be perfected, and that by the Builders of our times, in case they do not manifest more care of building upon the foundation? surely these things rightly considered will clearly manifest that this is a very substantiall end, wherefore one ought to subject unto the administration of this principle, and why the other ought to ad minister it; for indeed it is the Saints duty to be compleat in all the will of God, according unto *Coloss.* 4. 12.

3. End, wherefore laying on of hands is to be administred unto baptized believers, is to compleat the order of their subjection, and therefore God which is the wise disposer of

of all things, is called first, a God of order, as in all the Churches of the Saints, 1. *Corinth.* 14.31. And also it was a matter of great rejoicing to the Apostle *Paul* for to behold the order of the Church of the *Colossians*, *Coloss.* 2. 5. There ought to be an order in the administrator of laying on of hands, and so likewise in the subjects; the *Administrators* to do it after baptism, and the subjects to yield to it next after baptism. But some may object and say, that those *Administrators* in *Acts* 8. 15, 17. did pray before they did lay on hands; so that praier was the next thing in order; to this I answer, that prayer was an attendant unto laying on of hands, and cannot well be separated from it, no more than it can from any other ordinance of God; in all things our requests are to be made known unto God, therefore the text in *Acts* saith, then they layd their hands on them; then, when? that is at such time when they had prayed; here you see prayer and laying on of hands joyned together: And it secondly appears in the next place, that the next thing in order which the *Samaritans* did subject unto, was laying on of hands; and this is agreeable unto that order layd down in *Heb.* 6. 1, 2. But some may reply and say, that the order of words is not

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to be regarded in this text, and that becauſe wee find repentance placed before faith; Now ſay they, faith is to be the firſt thing performed, and repentance afterwards; let this be granted, yet the caſe is not the ſame, and that for this reaſon; although it is true, we find repentance is placed before faith in this place, yet we do not find any example that it was ever practized before faith: but as for laying on of hands, you may ſee a preſident in *Acts* 8. of thoſe which did ſubject unto it next in order unto baptiſm, as it is placed next in order unto baptiſm in *Heb.* 6. 1, 2. ſo that the caſe is not the ſame; for although we ought not to regard the order of words in ſome places of ſcripture, yet we ought in others, eſpecially when the Saints practice is agreeable unto the order which is laid down.

4. End wherefore baptized believers ought to have hands laid on them; and that is to demonſtrate their love to Jeſus Chriſt, 1. *Ep. Ioha* 2. 3, 4, 5. for ſaith the Apoſtle, *whoſoever keepeth his words, in him verily is the love of God perfected*, *Iohn* 14. 15. *if you love me*, ſaith Chriſt, *keep my commandments.* But ſome may queſtion whether this be a command of Jeſus; to this I ſhall ſpeak further hereafter, and ſhall make it appear,

that

that this principle of the doctrine of Jesus, is equivalent unto a command of Jesus; but if this could not be proved, yet all will grant it is the word of Jesus, and the text saith that the love of God is perfected in such as keep his words; I am confident if there could be no other end produced why there should be such a *subjection* in baptized believers, which are the subject of laying on of hands, and such an acting in the Administrators as to this particular, yet this would carry sufficient strength along with it, to convince many a poor soul of the truth of it; for indeed we are not to perform any duty unto Christ for our self-ends, or sinister respects, but out of pure love unto him; this love of Jesus Christ it must be like unto the Master-wheel in the clock, which must set all the rest a going; so that indeed if the great wheel of Christs love doth not move our hearts and souls, then all the rest of the faculties will but flag; all those other ends which men may propose unto themselves, for worth and valew, are not comparable unto this end; and therefore I shall wave this, and come to speak of those ends which some suppose was the reason whereso:e baptized believers did subject unto laying on of hands, that so in the glasse of the word you may behold the face

face of the one and the face of the other, that you may ſee that beauty of the one, and the deformity of the other.

A ſuppoſed end brought in by ſome.

Our diſſenting brethren are pleaſed to lay down this for an end, wherefore baptized believers had hands laid upon them, that is ſay they, that baptized believers might receive the extraordinary gifts of the Spirit; they do ſeem to ground the ſtrength of this aſſertion upon two ſcriptures, the one is in *Acts* 8. 15, 16. verſes.

This text ſaith, that when *Peter* & *Iohn* came down to *Samaria*, *they prayed for them that they might receive the holy Ghoſt*, for as yet ſaith the text, *he was fallen upon none of them; only they were baptized in the name of the Lord Ieſus: and after they had layd hands on them*, if you read the 18. verſe, you ſhall find *Simon* taking notice of their adminiſtration, for ſaith the text, *when Simon ſaw that through the laying on of the Apoſtles hands, the holy Ghoſt was given, he offered them mony, ſaying, give me this power, that on whomſoever I lay on hands, he may receive the holy Ghoſt*; that which they deduct from hence are theſe two things: Firſt,

First, that here was an extraordinary gift of the Holy Ghost given.

Secondly, That this was the end wherefore they laid on hands.

Answ. In the first place it is very questionable whether here was any extraordinary gift given by laying on of hands; And why? because here is no mention of any such term as extraordinary, only it is said *they received the holy Ghost*; and so indeed I do believe there is a further degree of receiving the holy Ghost in a souls subjection unto every truth of Jesus Christ: for the further progresse we make in our obedience unto God, the more of the manifestations of his grace will the Lord give into our souls, *Acts* 5. 31.

Object But it may be further objected, *Simon* saw that the Holy Ghost was given, therefore it was extraordinary.

Answ. To this I answer, it doth not therefore follow it was extraordinary, and that because an ordinary thing is as soon beheld as an extraordinary.

Secondly, *Simon Magus* was a carnal wicked man, and for ought I know he might be mistaken in this thing as much as he was in offering them money, for to buy that of them which was none of their own, as in the 19. ver.

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he ſaith, *give me this power*, in which expreſſion he did moſt fearfully bewray his own ignorance; For *Peter* and *Iohn* had no ſuch power as to give the holy Ghoſt to thoſe on whom they layd their hands; for you ſhall find them in *Acts* 4. 9, 10. when they were examined of the miracles they did unto the man who lay at the beautiful gate of the Temple, they did diſclaim it as in relation unto themſelves, therefore you have them breathing out theſe ſweet expreſſions in the 10. verſe, *Be it known unto you all, and to all the people of Iſrael, that by the Name of Ieſus Chriſt of Nazareth, whom yee crucified, and hung upon a tree, whom God rayſed up from the dead, by him doth this man ſtand whole before you*; here you ſee it was done in the name of Jeſus, that is, by the power of Jeſus, for ſo the word *Name* ſignifieth; ſo that the concluſion will be this, if by the power of Jeſus, then not by the power of *Peter* and *Iohn*; and hence it is you have *Peter* and *Iohn* pray unto God, that ſignes and wonders might be wrought by the name or power of Jeſus, as in *Acts* 4. 21. 30. ſo that by this you may ſee *Simon Magus* his miſtake.

Obiect: But ſome may obiect, theſe were the words of the *Holy Ghoſt* contained in

in *Acts* 8. as concerning *Simon Magus*.

Answ. They were the words of the Holy Ghost so far as to relate to us *Simons Mistake*, that so we might take heed of tributing too much unto men, as he did to *Peter* and *John*; he thinking of them above what was meet; And truly by *Peters* words it plainly appears he was mistaken, I mean *Simon*; for in the 20. verse *Peter* said to him, *thy money perish with thee, because thou thoughtst the gift of God may be purchased with money*; As much as if *Peter* should have said, thou art utterly mistaken *Simon*, for to think or once imagine how that it is in our power to give thee this; no, thou art deceived, it is the gift of God.

Object. But it may be father objected, That it was an extraordinary gift, which the *Samaritans* received, because *Peter* and *Iohn* prayed that they might receive the holy Ghost, for the text saith in the 16. verse [*for as yet he was fallen upon none of them*] This is a Parenthesis, and whether it be altogether binding is some question, but in case we take it into the matter, yet it will not prove the point in hand.

All that it will prove is only thus much, that.

that the holy Ghoſt was an effect of their ſubjection unto the Rules of the Goſpel: But now to come cloſe to the point in hand, Suppoſe it ſhould be granted by way of ſuppoſition, that theſe in receiving the Holy Ghoſt did receive the extraordinary gifts, yet this is nothing to prove what the Antagoniſt ſaith (*viz.*) that laying on of hands upon baptized believers, was to this end, that they might receive the extraordinary gifts of the Spirit; and why, becauſe here is a great miſtake in laying down this to be an end; for in this here is no difference put between the End of a thing, and the Effect of a thing: men commonly propoſe their end before hand, that is, before they doe their work; but the effect follows the work done: As for inſtance, the end wherefore the husbandman plows and ſowes, is, that he may have his ground fruitfull; the effect it may ſo fall out, that it will be barren. Again, the end wherefore ſuch a man builds a houſe, is, that he may dwell in it; the effect perhaps may ſo fall out, that it may be blown down of winds, and ſo become uſeleſs. Again, I ſhall give you another inſtance; Two Miniſters of Chriſt they go to ſuch a place to preach, their end is to convert ſouls, the effect is, they are clapt up in priſon, and perſecuted, as ſome

have been; And to draw up the Concluſion of the whole matter, *Peter* and *John* were ſent down to *Samaria*, the end was to lay hands on the *Samaritans*, the effect was, they received the Holy Ghoſt: So that by what can be here ſaid, is onely thus much, namely, that the receiving the Holy Ghoſt was the effect of their laying on of hands, to ſuch perſons as are ſincere in their ſubjection to it, as the *Samaritans* were. So you ſee that the receiving the extraordinary gifts of the Spirit, is but ſuppoſed to be an end wherefore they laid on hands; it is a groundleſs aſſertion that their receiving the Holy Ghoſt was in an extraordinary way; and out of all diſpute it is, that their receiving the Holy Ghoſt, whether in an ordinary way or extraordinary was any end at all wherefore they of *Samaria* had hands laid on them; ſo that the Text in *Acts* 8. is altogether ſpeechleſs for the maintaining any thing againſt the Poſition laid down in the begining of this Chapter: Neither will the Text *Acts* 19. 2, 5, 6. prove any ſuch thing as ſome would have it, all that can be gathered from thence is, that the receiving the Holy Ghoſt was an effect of *Paul*'s work in the adminiſtration of laying on of hands (*viz:*) unto the Diſciples of *Epheſus*: which effects we ſhall

come

come more fully to demonſtrate in the next Chapter, and in the mean while for this ſo much ſhall ſuffice.

CHAP. V.

Contains thoſe effects which baptized Believers may expect after ſuch time as they have had hands laid on them.

I Know it is much expected by many, that I ſhould demonſtrate what thoſe effects were which did follow this practice in former times, as alſo what thoſe effects are which may be expected by the practitioners in this our age: I am not ignorant that theſe two things are much in queſtion, and in order thereunto I ſhall by Gods aſſiſtance ſpeak unto them both as they lye in order.

And in the firſt place unto thoſe effects which did attend the practice of laying on of hands in former times, I ſhall affirm, that the gifts of the Holy Ghoſt did attend the practice of laying on of hands, but not as any eſſentials to it, as doth appear in *Acts* 8. 17, 18. In this text it is evident that here was a further reception of the Holy Ghoſt to thoſe perſons of

Samaria which had ſubjected unto laying on of hands: But that here was an extraordinary receiving of the Holy Ghoſt cannot be made apparent, I mean ſuch an extraordinary receiving of the Holy Ghoſt, ſo as to ſpeak with tongues, and to do miracles, as ſome have affirmed, but as yet not proved, of which thing I have ſpoken more largely in the precedent Chapter; and indeed we may well conclude, that here was no ſuch extraordinary gifts beſtowed upon the Church of *Samaria*, and why? becauſe we do not find that any of them did ſpeak with tongues, and propheſie, as moſt commonly they did when the Holy Ghoſt did fall upon any perſons in an extraordinary manner, as you may ſee in *Acts* 2. 1, 2, 3, 4. when the day of *Penticoſt* was fully come, they ſpake with other tongues, as the Spirit gave them utterance.

Object. But perhaps ſome may object and ſay, that the extraordinary gifts of the Spirit did at ſome times go along with this practice; and for to ſtrengthen their objection, perhaps they may produce *Acts* 19. 6. in which it is evident ſay they, that when *Paul* had layd his hands upon thoſe certain Diſciples he met with at *Epheſus*, the text ſaith, they ſpoke with tongues and propheſied.

Anſw

Anſw. In the firſt place be it granted that theſe people did receive the extraordinary gifts of the Spirit;

Yet in the ſecond place theſe extraordinary gifts of the Spirit did not always attend this practice, as I ſhal inſtance in *Heb.* 6. 1,2,3. as alſo in Chap. 5. 12, 13. there you ſhall ſee that the *Hebrews* were ſuch as went under the denomination of babes, and ſuch as had need of milk, and were altogether uncapable of receiving or digeſting ſtrong meat; ſuch as were ſo far from receiving any extraordinary gifts of the Spirit, as that they were more fit to be taught, than to teach others, as hath been formerly made manifeſt unto you; ſo that all which can be gathered from the preceding objection, is only thus much, namely, that at ſometimes the extraordinary gifts of the Spirit did immediatly enſue unto thoſe perſons which did ſubject unto this truth, *viz.* laying on of hands; but yet it will not therefore follow that theſe gifts are any eſſentials unto laying on of hands; nay, I dare be bold to ſay, how that the extraordinary gifts of the Spirit are ſo far at a diſtance from being any eſſentials unto laying on of hands upon baptized believers, as they are to any other ordinance of Jeſus Chriſt, which is not at all; ſo that I muſt needs tell

my *Antagoniſt*, *viz.* how that laying on of hands will ſtand as firm and unmovable in theſe our dayes, without any ſuch extraordinary appearance of the Spirit, as formerly; as doth appear by the following reaſons: becauſe the extraordinary appearances of the Spirit were to this end,

Firſt, namely to confirm the whole doctrine of the Goſpel unto us, *Mark* 16. laſt verſe. Now if that the appearance of miracles was to this end and purpoſe, ſurely then we may further conclude, and that with ſafety, how that the uſe of miracles then was to confirm & ratifie this principle of laying on of hands to be a truth, for as much as it is part of the Doctrine of Jeſus Chriſt; another Scripture proof is in *Heb.* 2. 3, 4. in which text it is very evident, that every part of the Doctrine of Jeſus, and of the miniſtery of the Apoſtles, hath been ſufficiently witneſſed unto, confirm'd and ratified by miracles; for the text ſaith in the 3 4. verſes, *God bearing them witneſſe both with ſigns and wonders, and divers miracles, and gifts of the Holy Ghoſt according to his own will*; ſo that we may honeſtly conclude from this text, that neither miracles, nor the extraordinary gifts of the Spirit were any abſolute or eſſential attendants to the Doctrine of Chriſt,

or

or of his Apoſtles, but only were wrought occaſionally according to the will of God; namely, to confirm that Doctrine which was to remain a ſtanding truth for ſucceeding generations, as to be the matter of their imitation, that ſo the ſons of men might have a ſure and certain rule to walk by.

2. *Reaſ.* Why miracles and the extraordinary gifts of the Spirit are not eſſential unto laying on of hands, is, becauſe theſe extraordinary appearances of God are not eſſentiall unto any other ordinances of God, as I might ſhew you in preaching and prayer, and ſeverall others. Now I know there is none will once go about to deny theſe two former to be Gods ordinances; and yet if you look into the word of God you ſhall find, that when the ſervants of the Lord have been both preaching the word, and alſo performing the duty of prayer unto God, I ſay that in the performance of both theſe duties, the extraordinary gifts of the Spirit have attended them; As is apparent in the Scripture of truth. And firſt for preaching of the word, ſee *Acts* 10. 44. there it is evident, that in the interim of time, while *Peter* was preaching the word, the Holy Ghoſt fell on all them which heard the word, as in the 45. verſe, which when they of the

Circumciſion believed, they were aſtoniſht to ſee that on the *Gentiles* was poured out the gift of the Holy Ghoſt. Now let us conſider with our ſelves what ſhould be the reaſon why there ſhould be ſuch mighty appearances of the Spirit, namely at this time; aſſuredly we may conclude, it was to this end, that is to ſay, to confirm this ordinance of preaching the word to be a ſtanding ordinance to continue until Chriſts appearance after the reſurrection, as other ordinances ſhall; ſo that its clear by what hath been before ſaid, how that we may no more tye up the extraordinary gifts of the Spirit unto laying on of hands, than we may unto Preaching of the word, and that becauſe theſe extraordinary gifts did attend laying on of hands upon baptized believers, no more than they did the Preaching of the word; and that was to confirm the truth of them both to the ſons of men; ſo that in relation unto what the *Artagoniſt* hath to ſay againſt this truth of Jeſus Chriſt upon this account, I ſay that his objection may be returned upon his own head ſo fully, as he will be neceſſitated to confeſſe that every truth is confirm'd by miracles; and ſo to confeſſe the caſe or the point in hand; or elſe to ſhew or demonſtrate ſome further ground from the word of God, why the extra-

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ordinary gifts of the Spirit ſhould now be expected, in the caſe of ſubjecting to one truth, and not be expected in caſe of ſubjecting unto another truth; which thing if once done by any, if will ſeem to me to be a piece of new Doctrine not yet heard of. And in the next place as to the duty of Prayer, you ſhall find that while the apoſtles were praying unto God, *the place was ſhaken where they were, and they were al fill'd with the Holy Ghoſt*, as in *Acts* 4.31. we may every whit as ſafely ſay they prayed upon this account, namely that they might receive the Holy Ghoſt, as for any to affirm that they layd on hands upon that account, as ſome have fondly imagined; but indeed it is abſurd to affirm they did either upon any ſuch account. I might here enlarge my ſelf upon the matter now in hand, but I ſuppoſe what hath been ſpoke is ſufficient; only thus much I deſire the *Antagoniſt* to take notice of, that I have proved laying on of hands to be a truth unto which baptized believers ought to yield ſubjection, although they diſcern no extraordinary gifts of the Spirit to accompany it; for indeed it is a Noun Subſtantive in this caſe, and not a Noun Adjective, it will ſtand by it ſelf, and plead for it ſelf, as well as prayer, preaching of the word, and baptiſm. But

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some will say, is it so that the extraordinary gifts of the Spirit were to confirm the truth of Gods word? and that every truth being so ratified and established, that people now ought to subject unto it; why then it may be questioned further by some objector,

Quest. *Whether any of the people of God ought to defer their obedience unto any of the truths of Jesus Christ, till such time as they see these xiraordinary manifestations of the Spiri tof God.*

Ans. That the people of God ought not to defer their obedience upon such a consideration,

1. *Reas.* And that because the word hath already been sufficiently confirm'd by miracles, and the extraordinary gifts of the Spirit.

2. *Reas.* Because in case miracles should be given again, it would not be to confirm the word to be a truth, and why? it is done already, and needs no second confirmation: so that we cannot have a better ground of our faith than we now have. And thirdly

3. *Reas.* There is a great deal of danger in neglecting to obey this word which hath been so gloriously declared, and so signally manifested to the sons of men, as is evident in *Heb.* 2, 3, 4.

2. Quest. may bee, *that if the word be con-*

confirmed by ſuch extraordinary gifts of the ſpirit, then it may be demanded whether ſaints ought to look for the extraordinary gifts of the Spirit at all, yea or no, in theſe our days?

Anſw. Negatively unto ſome part of the queſtion; that Saints ought not to look for the extraordinary gifts for to confirm the word to be a truth, becauſe you have heard it hath been done already, we may as well look for a new Goſpel, as for gifts upon this account.

2. *Anſw.* But ſecondly, whether the Saints ought to wait for the extraordinary guifts of the Spirit upon an account at all, yea or no. As to this I ſhall not abſolutely deny it, becauſe I know the Lord hath a great work to do, namely the calling of the *Jews* and bringing in the fulneſſe of the *Gentiles*; and how God will then manifeſt himſelf I cannot poſitively declare, and therefore I ſhall leave this, becauſe it is not ſo pertinent unto the thing in hand, and ſhall wait upon God for a further making out of this queſtion to my ſoul; and I ſhall now come to make good my promiſe at the beginning of the Chapter; and that is, now to demonſtrate thoſe effects which do always attend ſincere hearted Chriſtians, I mean as in relation unto their ſubjecting unto this principle called laying on of hands upon baptized believers.

1. Effect.

1. Effect is a moſt ſweet and precious communion, and a delightfull fellowſhip in the Goſpel, as you may ſee an inſtance of the Church of the *Iews*, *Acts* 2.41, 42, 46. *They did eat their meat with gladnes and ſinglenes of heart*, that is, with aboundance of joy, and with a ſea of comfort, as I may ſay; and I pray you conſider who theſe were, that is, ſuch as had ſubjected unto the Apoſtles doctrine; however ſome men may look upon this precious truth with a ſquint-eye, and ſo judge it to be of a dividing nature, and hence it is ſome have called it Church-tearing, and Church-renting doctrine; yet they muſt give me leave to tell them, how that they are very much miſtaken, for it bears no ſuch fruits, neither doth it produce any ſuch effects, as thoſe experienced ſouls can faithfully declare which have ſubjected to it. The Apoſtle *Paul* doth very fully declare who thoſe Church-Renters are, and what that doctrine is that tears the Church in pieces, as you may clearly apprehend, *Rom.* 16. 17. *Mark them*, ſaith the wiſe Apoſtle, *which cauſe diviſions amongſt you, contrary unto the doctrine you have learned, and avoyd them*: here is a very ſeaſonable piece of advice given unto the Church of *Rome*, from hich we may deduct, that ſuch perſons which

which preach and practize contrary unto the doctrine of Christ, they are those which cause divisions amongst the people, and not those which stand up to vindicate the truths of Christs doctrine; so that if now the doctrine of laying on of hands be not of a dividing nature, then we may very fairly conclude, that the effect of subjection unto that principle, is a sweet and precious fellowship, and a happy communion those people do enjoy which are under that practice.

2. Effect which may be expected by such persons who have subjected unto this Truth, and that is more of the manifestations of Gods Spirit unto their souls, although not such extraordinary givings forth of the Spirit as to speak with Tongues, and doe Miracles: but such they are partakers of as are indeed very glorious manifestations of God: for this is certain, the further progress any soul makes in Christianity, the more of Gods Spirit they shall receive, as is apparent in *Acts* 5. 32. in which you have *Peter* with the rest of the Apostles testifying unto the people, that they were witnesses of Christs sufferings, and so was the Holy Ghost whom God hath given unto them that obey him: so that you may see from hence, that the reception of thy Holy Ghost

Ghoſt is an effect of the Saints ſubjecting unto the truths of God; and therefore it is ſweetly added, *to thoſe which do obey him.* Another clear teſtimony of Scripture we have for the making good of this aſſertion is *Luke* 11. 13. in which you have a clear promiſe of Gods giving the Holy Ghoſt to them that ask it of him; And for a further teſtimony of this Truth, I do believe there are many of the Lords people, who are in the practice of that principle here contended for, I ſay there are many who could ſweetly ſpeak their own experiences in this caſe: but I think the Saints may ſpare their own experiences, having to deal with ſuch oppoſites they have: or aſſured I am wth that ſuch perſons which are incredulous of believing the Scripture record in this thing, thoſe perſons will be much more incredulous of believing the Saints experiences: but I ſhall ſpeak no further of this thing. It further appears that Saints ſo ſubjecting as above ſaid, ſhall have more manifeſtations of the Spirit, *Pſalm* 87. 1, 3, 7. here the Prophet doth demonſtrate the glory of Zion, and that in reference unto her foundation, for in the firſt verſe he ſaith, *the foundation is in the holy mountain*, and in the 3. verſe he ſaith, *glorious things are ſpoken of thee thou City of God*,

and

and in the laſt verſe he ſaith, *all the Lords ſprings are in her*: as much as if he ſhould ſay, the glory of Sion conſiſts in her being built upon a right foundation, and ſo conſequently ſhe hath ſuch glorious ſprings of his love, the ſtreams of which make glad the City of God, according unto that ſweet breathing forth of the Spirit of God, by the Prophet *David*, whoſe words are exceeding refreſhing unto thoſe who are built upon the right foundation, as is to be ſeen in *Pſalm* 46. 6. *There is a River* (ſaith he) *the ſtreams whereof make glad the City of God, the holy place of the Tabernacle of the moſt high.* Another Text which will be of great uſe to illuſtrate this Point more fully unto you, it is for your further inſtruction in *Iſaiah* 33. 20, 21, in which Text you have theſe words; *Look upon Sion the City of our ſolemnities, thine eies ſhall ſee Jeruſalem a quiet habitation, a tabernacle that ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken; But there the glorious Lord will be unto us a place of broad Rivers and ſtreams, wherein ſhall goe no Gally with oars, neither ſhall gallant Ship paſs thereby.* Theſe words are a prophecy of that wonderfull glorious appearance

pearance of the Lord Jesus unto mysticalSion, which should fall out to be in the Gospel times; in which words the Prophet would have us take notice, that God will be abundantly gracious unto those which are compleatly built upon the foundation; I say the Lord will be so exceedingly good unto his People, as to the manner of his love, as that he will enlarge his loving kindness; therefore you have that sweet expression in the 21. verse, *there the glorious Lord will be unto his people a place of broad Rivers and gallant Streams*; as much as if the Prophet should say, they shall enjoy the Lord in a comfortable manner, who is the onely inlargement of his servants, so as that they shall not be straitned in their comforts, nor in their enjoyments, nor in their liberties; but they shall be abundantly inlarged in respect of the measure of Gods love, as well as the manner; and hence it is the Prophet adds of *Rivers* and *Streams*, which shall carry the hearts of Saints aloft so gloriously, as that they will be moved not to place their confidence so much in these inferiour comforts, as they will in superiour injoyments: this will be the effect of subjecting unto the Doctrine of Christ, as also of standing fast in it: I mean of such persons who do subject unto it out of

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the ſincerity of their hearts: but I ſhall ſay no more of this, but ſhall proceed unto the next.

3. Effect which may be expected of thoſe perſons who do ſubject unto laying on of hands, is a being further ſtrengthned in Gods way, as appears in *Epheſ.* 2. 20, 21. in which words we have the Apoſtle by a ſimilitude of the foundation of a houſe, it being fitly framed together; I ſay he doth by this declare that invincible ſtrength, as alſo that wonderfull growth which ſhall be made manifeſt in the Saints, after ſuch time as they are built upon *the foundation of the Apoſtles and Prophets, Jeſus Chriſt being the chief corner ſtone*, which corner ſtone keeps all the building together, that being the proper uſe of the corner ſtone; ſo that it muſt needs be granted, that there is a ſtrong building when that Saints are built upon the foundation; and why? becauſe it is the power of Chriſt which keeps them together: and then again they are ſo much the ſtronger, becauſe when they are built upon the foundation, they are then fitly framed together and indeed the fitly framing together of ſtones in the foundation of a temporal houſe, is that which makes the building the ſtronger; therefore how much more may it be expected in

the building of the ſpiritual houſe? ſo that you ſee from this text it is very apparent, that in caſe the Saints are in a right Goſpel-order, for ſo I mean by being fitly fram'd together, they ſhall then be ſo ſtrongly fortified, as that the power of hell ſhall never be able to ſhake them or prejudice them; for then there is never a hole for the enemy to enter in at, whereby he may make battery upon them, I mean when they have obeyed every command of Jeſus Chriſt made manifeſt to them. And therefore you have an eſtabliſhing declaration layd down by the Apoſtle in the 22. verſe, *In whom* ſaith he *you are builded together*, an habitation of God through the Spirit; ſo that by this it is evident, that thoſe Saints which are united together ſo, as that they do agree and are fitly fram'd together, as in relation unto the doctrine of Chriſt, they ſhall have the injoyment of Gods preſence, as alſo the manifeſtation of his Spirit, which is indeed a ſtrong and powerfull and glorious Spirit in all its operations. I would not have any herein to miſtake me, as if I ſhould deny the preſence of God to be with thoſe which have not ſubjected unto this principle here contended for, ſuch a miſtake would be very groſſe, forasmuch as it is my judgement that Gods preſence is with ſuch

people

people which have done their duty, according to what they see and know, they being faithfull to their understanding part, God doth many times communicate himself very sweetly unto such persons; I know and can demonstrate by my own experience they do enjoy the comforts of the Lords Spirit; and therefore I do not speak this to dismay any tender-hearted Christian, but I speak this to inform them; namely in this particular, that is, by how much Saints step forwards to do their duty, by so much and much more will God step in by his Spirit to refresh their hearts, as hath been formerly made manifest unto you; I am confident of it, that if Saints would act more gloriously towards God, and leave off to dispute so selfishly as in relation to themselves, questionless God would make forth unto them more full manifestations of his love; for assuredly there is nothing interposes so much betwixt God and poor creatures, as want of faith doth, as you may see *Mark* 9. 23. saith Christ, All things are possible to him that believes; here are two things in this text for us to take notice of.

The first thing is, that unbelief is that which hinders the bringing to passe of great things.

Second thing is, that it is evident from hence also that a weak faith may become a strong faith, as doth appear by the father of the child, who did believe that Jesus Christ could cure his child which was possessed with a dumb spirit; And which was accordingly effected by Jesus Christ; although the Disciples did not act their faith so high, as appears in the 18. verse, compared with the 24, 25, 26. verses. But I shall now draw to some Conclusion of what hath been here laid down, and so consequently of the whole Chapter; namely, that the effects of a souls obedience in faithfulnesse to Gods commands, are of a very glorious nature. And therefore we may see, we are not without good incouragements from the Lord that we may do our duty: surely then from the consideration of these things we may do well to proceed to the observation of our duty in yielding sincere subjection to every truth of Jesus Christ; and to this truth here contended for: and that you may be further inform'd in what is here declared, I shall for the present cease speaking any further to this particular; and shall in the next chapter endeavour to add further strength to the principle of laying on of hands, by proving it to be a command of Jesus Christ.

Chap.

Chap. VI.

Wherein it is proved, that Laying on of hands upon baptized believers, is a doctrine of Jesus Christ, which doctrine of Jesus is equivalent unto a command of Jesus.

HAving been an ear witnesse of persons who have questioned whether this was any command of Jesus Christ, *viz.* the laying on of hãds upon baptized believers; it hath been answered by me that it was equal to a command, upon that it hath been granted by *Robert Everard* at a dispute at *Thorp*, that doctrine and commands are terms equivalent, which if so, then all the difference that is between doctrine and command lyes only in terms, not in the essence or being of it. But that I may not ground the strength of my discourse upon an other mans grant, although I am joyfull to hear that any one doth grant the truth; I shall now from the consideration of these things addresse my self to speak something from the record of holy scripture, in which I shall make it apoear, that the laying on of hands here pleaded for, is every whit of as weighty consideration as a command of Jesus is. And for the proof of

this assertion, the scripture is willing to contribute its help. The first scripture which presents its self towards the promoting of this truth, is in the 2. *Epistle* of *John* 6. verse, compared with 9, verse: There you shall find, that the same thing which is called the command of Jesus Christ in the one place, is called the doctrine of Jesus Christ in another place; so that it is very plain, that the Apostle doth make the doctrine of Jesus to be of as much weight and value as the command of Jesus, as doth appear by his equalizing it with the commands, and is manifest for several reasons,

1. *Reason* Is, because the well-being of the poor creature, or the miserable condition of a poor creature, is, as in relation to his being in the doctrine, or to his disobedience of the doctrine; for indeed the Apostle lays it down as a certain conclusion, *viz.* that he which doth not abide in the doctrine, hath not God; And also he that abides in the doctrine of Jesus Christ, he hath both the Father and the Son, 2. *Epistle* of *John* 9. verse. Another scripture is ready at hand for to promote the truth of this precedent assertion, and will also be usefull to stop the mouths of those dissenting brethren which shall deny doctrine of this nature, and commandement to be all one;

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those that will but cast their eyes upon that text, *Tit.* 2. they shall find that in the 1. verse, the Apostle *Paul* exhorts his son *Titus* to speak those things which become sound doctrine; and from the 2. v. to the conclusion of the chapter, he commands them to observ several things, the aged to sobriety, temperance, and to be sound in the faith; and also the aged women that their behaviour be as becomes holinesse, 3. ver. and the 6. verse, he exhorts the young men to be sober minded, and in the 15. verse, he puts it out of dispute, that these things which he was to preach as doctrine, *viz.* to be the commands of God, and therefore you have the Apostle setting home the truth of this to his soul in the verse before mentioned, saith he, These things speak and exhort, and rebuke with all authority; let no man despise thee; as much as if the Apostle should say, *Titus* my son, in case there be any do question where thy command is for to carry forth thy practice in all the doctrines of Christ, do thou tell them thou hast enough to say for thy selff, or thou hast all the authority of heaven to carry thee forth, both of Father, Son and Spirit, and therefore none may despise thee; another scripture for the confirmation of this truth, is in 1. *Timothy* 1. 2, 3, 14. There you shall find that the Apo-

ſtle is exhorting his Son *Timothy* unto ſeverall duties, which duties in the 3. verſe of that Chapter are called doctrine, and in the 14. verſe are called commandement; in which we may behold the truth of that which formerly was aſſerted, *viz.* that doctrine and command are all one; and the truth of this doth further appear from another reaſon.

2. *Reaſ.* Becauſe the ſignification of doctrine and command are all one; and why? the ſignification of doctrine is teaching, and ſo much is implyed in commandement; as for inſtance, when Jeſus Chriſt doth command men to do a duty, that is either to believe or repent, he doth then teach them to do ſo.

3. *Reaſ.* Wherein it will appear that laying on of hands upon baptized believers, is a command of Jeſus, or equivalent to it; and that is, becauſe it is one of the beginning principles of the doctrine of Jeſus, *Hebrews* 6. 1, 2. likewiſe it is evident, 1. *John* 2. 24. Let that abide in you which you have heard from the beginning; if that which you heard from the beginning ſhall remain in you, you alſo ſhall continue in the Son and in the Father; in this text it is very plain to your underſtanding, that Saints ought to continue in that doctrine which they heard preached to them, and that

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which they had subjected to in the beginning. Now if you please to compare this with the 7. verse of the same Chapter, you shall easily discern that the beginning doctrine is a commandement of great antiquity, as is evident by the Apostles words which are as follows: Brethren, I write no new commandement unto you, but an old commandement which you had from the beginning; the old commandement is the word which you heard from the beginning: I desire you would set your thoughts a work, namely, for to consider what it is that is the old commandement, and I doubt not but the Apostle will give you satisfaction in the latter part of verse 7. The old commandement saith he, is the word which you heard from the beginning, now the truth of this will be further made manifest by considering of another thing, and that is what word it was they heard at the beginning; for that word we may assure our selves is the old commandement. And now for to make appear what word it was they heard from the beginning, I shall refer you once more unto *Heb.* 6. 1, 2. in which words you have six principles of the doctrine of Christ; and if you please to look in the margents of your Bibles, you shall find that it is read, Leaving the word of the beginning of

Christ, demonstrating unto us that the Apostle by exhorting them to leave the principles of the doctrine of Christ, he doth by that intend the first commands given unto them: and as to the term *leave*, he doth not intend *forsake* as I have formerly declared.

Those that please to cast their thoughts upon Master *Tindalls* Translation of the new Testament, they shall find that he reads *Heb.* 6, 1, 2. very plain as follows; *Therefore let us leave the doctrine appertaining unto the beginning of a christian man, and let us go forth unto perfection, and now no more lay the foundation of repentance from dead works, and of faith towards God, of baptism, of doctrine, and of laying on of hands, and of Resurrection from death, and of eternall judgement; and so will we do if God permit.*

Which if so, this serves then for the confutation of those which do affirm that this laying on of hands only concerns Church officers; I hope they will grant the members of Christs church to be christian men, though no officers; and if this be granted, then this laying on of hands concerns the members of the Church of Christ considered as Christian men, and not onely considered as officers. This may also be for the confutation of those which do in

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oppoſition unto the reſt of the brethren maintain that this laying on of hands is in the caſe of perſecution, which me thinks is very abſurd for to affirm, that Chriſtian men and ſuch as are Chriſts diſciples, that they I ſay ſhould be perſecutors, it is very ſtrange.

It is againſt reaſon it ſelf for any one to imagine that laying on of hands, contained *Heb.* 6. 1, 2. ſhould be meant in the caſe of perſecution, and that for theſe enſuing reaſons.

1. *Reaſ.* Becauſe this laying on of hands here ſpecified, peculiarly appertains unto Chriſtian men in point of ſubjection, Let us leave the doctrine, in this Saints are active, but in ſufferings they are paſſive; therefore it is not intended ſuch a ſort of laying on of hands,

2. *Reaſ.* Why it cannot be meant of ſuch a kind of laying on of hands, *viz.* that of perſecution, becauſe the Saints of God are often to ſuffer perſecution for the Goſpel, but as to the laying on of hands declared *Heb.* 6. 1. 2. they are but once to undergo that, as is evident from the precedent ſcripture, Let's go forth unto perfection, and now no more lay the foundation.

3. *Reaſ.* Becauſe the laying on of hands we here contend for, is a principle of Chriſts

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doctrine; whereas, contrary wayes, for wicked men to persecute the Saints it is a principle of the devils doctrine.

It may also be for the confutation of those which apply this laying on of hands to the sick onely; but I shall let all these passe, and return to the former thing which we had in hand; Namely, that laying on of hands is part of that word which the Saint had from the beginning, which beginning word you have heard is an old commandement; this being so evident, we shall give you one plain honest Argument. That which was given forth at the beginning is a commandement of great antiquity. But laying on of hands upon baptized believers was given forth at the beginning; *Ergo.* I shall desire one word or two more from *Heb.* 6. 1, 2. and that is this, In case there should be no command for laying on of hands upon baptized believers, then this absurdity will follow, that for some part of that entire doctrine of Jesus there is no command for it, and then it will assuredly follow also, that Jesus Christ and his Apostles have layd such a foundation for which they had no command from God for them so to do, which how fearfull a Conclusion this would be, I leave all men to judge which have not lost their

their faculties of rationality; and therefore I beseech you do but a little consider how altogether inconsistent it would be to scripture and reason, for men to judge there is no command for this principle; for by the same reason there must be no command for any of the rest, neither baptism, faith, nor repentance, nor for the resurrection of the dead.

But do thou O man consider, silence thy tongue but a while, and presently by the eye of faith thou shalt see a glimpse of glory comming from the sun of glory, which will enlighten thine understanding in this particular; to this end and purpose lets run a parallel between *Moyses* and *Christ*; it is said of *Moyses*, *that he made all things in the tabernacle according unto the pattern given him in the Mount.*

This being considered, lets now reason the case; shall *Moyses* have Gods command for every thing in the tabernacle? and shall not Christ have the command of God for every thing in his house, which is his tabernacle, and which he was to build? it most properly belonging to him, as the Apostle sheweth in *Heb.* 3. 2. now that Christ should not have a command as well as *Moyses*, for the pattern of his house, would be very strange,

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and me thinks it ſhould not be, and that for theſe reaſons.

1. *Reaſon.* Becauſe *Moyſes* was but a ſervant of his houſe, but Jeſus Chriſt as a Son over his own houſe: Now let us conſider by how much a Son exceeds a ſervant, by ſo much the Goſpel-pattern doth exceed the legal pattern.

Yet thus much we may underſtand from the legall pattern, it was given to *Moyſes* by Gods command as concerning every particular about it, *Exodus* 25. laſt verſe. as was ſhewed him in the Mount; Now let us well weigh the caſe, *viz.* in that the tabernacle was a Type of the ſpirituall houſe in the Goſpell times, which ſpirituall houſe of Chriſt is the glorious tabernacle of our deareſt Lord and Maſter Jeſus Chriſt in theſe Goſpell times; then ſurely there muſt needs be a command for theſe ſix principles of the foundation of the Goſpell-worſhip, and ſo conſequently for laying on of hands upon baptized believers, which is a part of the 6. principles of the doctrine of Chriſt; And therefore the Apoſtle ſaith in *Heb.* 3. 5. *That Moyſes was faithfull in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after*: As much

much as if the Apoſtle had ſaid, we need no more to doubt of the Goſpell pattern, having the command of God to attend it, I mean the principles of the doctrine of Chriſt, than we need to doubt of *Moyſes* having a command from God as to the building of the tabernacle. I ſhall alſo run a parallel between the material Temple of *Solomon*, & the ſpiritual houſe of Jeſus Chriſt in the Goſpell times; And by that we ſhal further underſtand the truth as in relation to the matter in hand; I find in the holy record of Scripture, that *David* had a command given him of God in every thing, as to the building of the Temple, and the direction was given him by the Spirit of the Lord, that ſo he might direct his Son *Solomon* how to build it, which was the only man appointed of God to perform that work, And the truth of this

this is evident, 1. *Chron.* 28. 12. the words are as it followeth, And the pattern of all he had by the Spirit of the Lord, of the Courts of the houſe of the Lord, and of all the Chambers round about, of the Treaſury of the houſe of God, and of the Treaſury of the dedicate things; ſo that it is clear from hence that *David* had the command of God, for every thing which was done in the materiall houſe or Temple; now then let us conſider how abſurd it would be for any one to deny that there is a command of God for every thing in the ſpirituall houſe, of which houſe the former was a Type; and that ſeeing the glory of the latter houſe ſhall be greater than of the former, as in *Haggai* 2. 9. For in this houſe will I give peace ſaith the Lord. Was there a command for the ſtones to be layd upon the foundation

tion in the first house, and is there not a command for lively stones to be layd upon the foundation in the later house? I desire this may be well considered of. I might speak much more unto these things, but I hope a word to the wise is sufficient. And therefore because I would not too much trespasse upon the patience of those who shall view this Book, I shall draw neer to the Conclusion of the whole matter.

Being assured I have in this work faithfully discharged my conscience both towards God and men, I shall now give it forth unto Publick view, being fully perswaded that it will bee profitable to some, although despised by others for the present; yet notwithstanding I question not but that it will in the end find good acceptance and entertainment in

the hearts of all the Saints, for whoſe ſake it was chiefly pen'd; ſo that from the conſideration of what is here declared, I deſire ſuch perſons who ſtand in that relation, for to conſider ſeriouſly with their own ſouls, how requiſite and neceſſary it is that they ſhould be ſubject unto every truth of Jeſus Chriſt, and not to dally with truth, but to reſolve with *David* to run the way of Gods commandements, when the Lord ſhall enlarge your hearts, you have heard it clearly [illegible] ved a command of Jeſus Chriſt by ſeverall reaſons and ſcripture proofs.

But now ſuppoſe it had been but onely proved to be the doctrine of JESUS CHRIST, what, muſt it not be ſubjected unto becauſe of that? Truly me thinks it is a very ſtrange thing to mee that people ſhould in this man-

manner slight the Doctrine of our SAVIOUR JESUS CHRIST, seeing that Doctrine and command are equivalent. But I shall say no more at this time but only leave these things to your serious consideration; and to the blessing of God; and so I take my leave, desiring the Lord *Jehovah* to give you understanding in all things.

FINIS.

The Contents.

First Chapter *contains laying on of hands upon Church-Officers.*

II. Chapter *contains laying on of hands upon baptized believers.*

III. Chapter *doth demonstrate who are the lawfull Administrators of laying on of hands.*

IV. Chapter *contains those true Ends wherefore laying on of hands is to be administred upon baptized believers, with refuting of those sup-*

ſuppoſed Ends brought in by ſome.

V. Chapter *contains thoſe effects which baptized believers may expect after ſuch time as they have ſubjected unto laying on of hands, as alſo Objections anſwered.*

VI. Chapter *is to prove that laying on of hands upon baptized be-*
of Jeſus Chriſt.

ERRATA.

PAge 7. line 1. read affirm.
l. 26. r. am. p. 25. l. 8. r. laid: p.
59. l. 13. r. any: p. 61. l. ult. r. ther p.
wbh.